



HERE  
IS  
FREEDOM!

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# HERE IS FREEDOM!



THE SEEING EYE, INC.  
MORRISTOWN, NEW JERSEY





TWO PIONEERS—  
MORRIS S. FRANK AND BUDDY

**I**N A CITY in western New York there lives a young man who depends on charity for his livelihood. He is a keen chap, strong and mentally alert. He is blind.

He has no family and only one, perhaps two, friends. By day he weaves baskets, but, despite his thankfulness for the food and shelter it provides, such work depresses him. Before an accident took his eyesight he had always pictured blind people sitting and weaving baskets.

At night he listens to the radio someone gave him. His third floor room is only two blocks from the blind workshop, but sometimes it takes him half an hour to get home, even though from months of experience he has learned every inch of the way. Often he has a long wait at the street corner before a passerby helps him across.

His friend Jim—the one he is sure of—is also blind and young and mentally alert. But Jim does not receive charity. He has a newsstand of his own and frequently earns as much as twenty dollars a week. Jim's newsstand is in the business section of the city, over a mile from Jim's room, but Jim walks to work and back every day. It takes him twenty minutes.

Rather, it takes *them* twenty minutes, for with Jim always is his Seeing Eye guide, Betsy. Jim thinks Betsy is the most beautiful German shepherd dog in the world. He knows she is the most intelligent, for doesn't she guide him along the sidewalks and across twenty intersections a day? Hasn't he explored the whole city with her? Hasn't she made his job—his independence possible?

She is all his, too. Each week he saves a little from his earnings to pay for her. That's what makes it so good. He's doing it by himself.

Jim and Betsy are often in the thoughts of the discontented young man as he sits weaving baskets. But he does not envy Jim, for he, too, will some day have a Seeing Eye guide and, with her, real independence. There are applications from many blind people ahead of his, but he hopes his turn will come soon. It might even come this year, The Seeing Eye has told him, "if sufficient funds are made available."



In the files of The Seeing Eye at Morristown, New Jersey, there are hundreds of similar cases—records of men and women who have learned that at last there is a way to the independence they crave.

*A Story Typical  
of Hundreds*

To be wholly dependent upon others, to have always to wait for someone to take you where you want to go, to be denied even the small freedom of going alone to the barber shop, to the store, not even to be able to walk alone around the block in the comfort of safety—this is the greatest encumbrance of blindness.

It is a precious right to be able to do things for oneself—to have the freedom to move about. It is vital if one is to be self-supporting. But since the beginning of mankind there has been no such freedom for the blind.

It was to provide this freedom that The Seeing Eye was born.

## HOW THE SEEING EYE WAS BEGUN

In 1928 an article in the Saturday Evening Post excited the interest of a young southerner, Morris S. Frank. The article described the successful development of shepherd dogs as guides for blinded war veterans of Germany. It told in detail how several thousands of these dogs daily led their blind masters in cities and in the country. It stressed the independence these dogs made possible, an independence which Mr. Frank himself desperately craved, for he, too, was blind.

The author of that article, Mrs. Harrison Eustis, received many letters from blind people, among them one from Mr. Frank. But his alone asked this question, "How can I, a blind man, help to develop a similar service for America?"

The spirit which prompted that question appealed to Mrs. Eustis. She was not, as Mr. Frank thought, a journalist, but was herself doing the work. She was then in Switzerland at her research and experimental station, Fortunate Fields, investigating the intelligence of dogs in relation to their service to mankind. For five years she had been working successfully with another American, Elliott S. Humphrey, the geneticist, to develop the intelligence which had marked the German shepherd dog during the centuries it had tended sheep throughout middle Europe. They had produced dogs to patrol the Swiss national borders for the customs service, for the Swiss State Police, for the Italian Metropolitan Police, for liaison service in the Swiss Army, for trailing and finding missing persons.

*Meeting the Test  
of American Traffic*

It was to this research center that Mrs. Eustis invited Mr. Frank. Here he would be taught to use a dog guide. If, through him, only a few blind Americans were given "eyes" the expense and effort would be worthwhile. Both Mrs. Eustis and Mr. Humphrey realized, however, that Mr. Frank would have to prove the efficacy of the dog guide in the complexity of American traffic conditions — notoriously more difficult than those of Europe.

What has happened since Mr. Frank returned to America with Buddy, his guide, is the history of The Seeing Eye. With Buddy to guide him, Mr. Frank tested himself under every conceivable condition of traffic. He traveled thousands of miles in the eastern part of the country, deliberately seeking bad intersections, narrow curbless streets, fast and congested traffic. Everywhere he and Buddy went together alone and never once did the principles mastered abroad fail when applied.

He cabled Mrs. Eustis that his experiment had been successful and that they must start a philanthropic school in America. She agreed immediately to rearrange her work abroad and to help him. Together they founded The Seeing Eye.

MRS. HARRISON EUSTIS

President of The Seeing Eye,  
with Leda Fortunate Fields.  
Leda now is guiding a sight-  
less master daily through the  
traffic of his city.





## HOW THE DOG WORKS

The method by which the dog and man work together is simple. The dog guide does not take her master to his destination without being told where to go. It is not generally appreciated, but blind people develop an adequate mental picture of their own communities. All they need is a means by which they may be guided around *their* picture. In a strange city they ask directions as anyone else would. It is simple to remember the blocks and to remember also when to go right or left. In familiar territory people with eyesight do not look for the name of every street. The master directs his dog by oral commands of "right," "left" or "forward." But it is the dog that guides the master. By means of the handle of the leather harness which he holds lightly in his left hand, she takes him around pedestrians, sidewalk obstructions, automobiles, anything which may interfere with his safe progress. The pace is rapid, rather faster than that of the average pedestrian. Upon arriving at street crossings the dog guides her master to the edge of the curb and stops. He finds the edge immediately with his foot or cane and then gives her the command for the direction in which he wishes to go.



### THIS STUDENT IS CONFIDENT—

He has learned to follow his dog naturally, with full and easy stride. Some students advance rapidly in the early work, others later. The full course is about thirty days for all.



*10,000 Men and  
Women in America  
Can Use Dog Guides*

The dog can be depended upon to do her part. Her lessons have been thorough, particularly those which teach her to think for herself. She must pass the school's rigid "blindfold" test in which her instructor's eyes are bandaged so that he is, for practical purposes, blind. She is then tested under the most difficult conditions, on streets and intersections and in the heaviest of pedestrian and auto traffic. When she passes she can be certified as ready for her blind master.

Not every blind person can use a dog guide. Some are too young, many too old. Some do not like dogs. But conservative estimates indicate that there are about 10,000 in America who would benefit through a dog guide. It is understandable that leading workers for the blind, ophthalmologists, business men and women, are urging The Seeing Eye to extend its facilities as rapidly as is consistent with the maintenance of the highest possible standards.

### THE ESSENTIALS TO SUCCESS

There are no secrets which The Seeing Eye uses to make the shepherd an effective guide, but there are several essentials to success. The first is experience. The knowledge gained by the years of work which have gone into

BUT THIS ONE IS NOT—

Careful observers will see the contrast quickly. While the student may not know it, the alert instructor follows closely, ready to protect him from danger with the crook of an inverted cane. In a few days the student will gain confidence suddenly and wonder why he hasn't had it all along.







#### A LESSON IN DISOBEDIENCE

"What does the dog do when something completely blocks the way and the blind man cannot see to tell her which way to go?" The Seeing Eye is frequently asked. The blind man can only tell his dog to go "forward." It is up to her to obey the spirit of that command as best she can. Here an obstacle blocks the sidewalk and the instructor, who must never seem to see, has given the command "Forward." Since the path is blocked by the automobile, the dog has disobeyed and turned "right" to go around the car. And below—



Acting on her own initiative the dog continues around the automobile. The only command given her was "Forward," but she must go right, left, left again and right before she can proceed down the sidewalk. This is but one difference between "training" and "education"—wherein the dogs are taught to judge even the height of awnings and to pass only under those which will not bump the student's head. Nor does she permit him to bump arms and shoulders of other pedestrians on crowded streets.



### APPRENTICE YOUNGSTERS AT PLAY

These German shepherds have no "wolf blood" and are not "police" dogs. After three months' intensive instruction they will be ready to guide blind people. In the first period they learn only obedience; the second, guiding an instructor in traffic; and in the third, and most important, the intelligent disobedience which makes it possible, where necessary, to ignore dangerous commands and proceed on their own initiative. Their instruction is based wholly on kindness; they are never punished for mistakes but are praised for good work. A dog would never learn to guide a blind person if these lessons were inculcated through fear.



### EVERYBODY DROPS THINGS

But it is necessary to see to pick them up easily. This the dog does, and here one is learning from her instructor how to do it. The instructor is not an animal trainer but a teacher. It takes at least three years of intensive study to become a Seeing Eye instructor. While teaching a class of dogs the instructor must take many bumps, until the dog learns to avoid low awnings and to allow room for a master when passing ladders, pedestrians and other obstructions. These lessons are easily imparted for the dog is anxious to do anything which will please her friend, the instructor, and to earn the friendly word or caress which is her reward for merit.





the development of The Seeing Eye is called upon in the education of every student. A second essential is that the carefully selected dog is educated, not trained. She is taught to think for herself and in her instruction learns certain principles which she can apply to problems she will meet later. If she reacted only to commands she would be useless in guiding blind people. Another essential is the fact that she loves to work. To her, service is a pleasure and not a duty. Her master's hours are hers. Her main compensation is her master's affection and his utter reliance on her. In contrast with hired human guides she does not ask forty dollars a month plus lunches and carfare as a salary for eight hours a day. Five dollars a month will satisfy her material wants, and often less because of the butcher's kindness!

Blind students, men and women, come to the school in classes of eight, the maximum an instructor is able to teach at one time. While their major objective is to learn through practice and instruction how to direct the dog and follow her guidance, some of them must learn other things, too. Many of them since blindness have lost the faculty of finding their way in known surroundings. Others have fallen into the habit of shuffling feet and groping walk, with body bent forward and hands outstretched. Some never have walked down stairs unaided. Fear has conquered them—not just the fear of physical injury but of dreaded economic dependence. It is this fear which so often has grave mental consequences—when the mind deteriorates and no longer can evaluate properly its impressions. These are things which must be unlearned if the dog is to bring independence. At The Seeing Eye the student is taught to free himself from these habits of helplessness, so that self-reliance and courage gradually return. Anticipation replaces despair as the dog opens a new world for her master, one he dreamed of but never hoped to have again.

All the practice work of the student with his dog takes place on the streets of Morristown. Here, morning and afternoon each day, the student gradually assimilates his lessons. Near the end of his month's course he is able to go about the city without an instructor, just as he will on his return home.

From the time the student is assigned his dog, the two are inseparable. No one else feeds or cares for her and within a few days the two are bound together by a mutual affection—a tie which remains unbroken throughout the years of the dog's working life. Even about the house, where no guiding is necessary, dog and man are constantly together just because they want to be. She even sleeps close by her master's bed.

*Many Problems  
in Education  
are Presented*

*The Dog and  
Her Master  
are Inseparable*



## TRANSPORTATION IS ESSENTIAL

These two young ladies are beginners who have just left a bus operated by one of the first companies to welcome dog guides to ride with their masters. Until recently many railroads, street car lines, and bus companies considered a Seeing Eye guide just a dog and refused to carry her. To-day they are reversing their position rapidly. The public, they found, far from being annoyed by the dog guide, liked to see and watch her work, and became indignant when she was not permitted to travel with her master.



This companionship never can be permanent and almost invariably the life span of the man is greater than that of his dog. The loss of his dog revives the old despondency, but only momentarily, for every graduate knows that his "blindness" will last only until he can come again to The Seeing Eye and become adjusted to another guide—and friend.

### *Developing the Desire for Self-help*

While one purpose of The Seeing Eye guide is to provide physical liberation, the most valuable function she performs is a by-product. This by-product can best be described as the "mental housecleaning" she gives her master.

Blindness nearly always brings with it phobias, real or imagined, of far greater danger than loss of eyesight. Fear, loneliness, the smothering effect of pity intended as kindness, are but a few. Somehow the dog guide, even where other influences have proved unavailing, has in almost every case eliminated these phobias. Social workers call it "mental rehabilitation." But by whatever name, they agree that it is most important of all.

Generally it consists of an immediate building up of morale—the development of a latent will-to-do. Frequently, however, the change is much more complete and far-reaching. For example, a rather unusual problem was pre-

sented in a young Philadelphian whose natural spirit, though not crushed by blindness, was misdirected.

When he came to The Seeing Eye he professed extremist views on all questions pertaining to government and society. He was owed a living, he said, and he meant to collect. He cared nothing for his personal appearance—saw no reason why he should.

But his respect for his dog guide and what she could do for him brought, in turn, self-respect. And, with her guiding, his spirit made possible a remunerative business. Today he understands that the world offers the chance to earn a living, though it does not give it.

A social worker's brief report on another Seeing Eye graduate, a father of eight, has this sentence: "His wife told me that had it not been for his dog, he would never have undertaken the responsibility of operating a stand because it would have been too hopeless for him to get to and from the stand." Before securing his dog, this man caned chairs at a welfare federation workshop; today he is an independent business man. The same social worker reports another "case": "His dog guide has given to Mr. Adams the means of earning a living against the reality of having never earned a penny since his graduation from school six years ago. . . . Had he not received his dog he would still be sitting in his house."

*From the  
Social Worker's  
Report*

Blind people who imagine themselves to be impaired mentally also are not uncommon, though usually they have accepted this attitude because it reflects the opinion of their own friends and relatives. Of the many students who held this belief when they came to The Seeing Eye, several have changed the attitude of their entire communities toward blindness. They have shown themselves able to think and act independently, able to come and go as they please, and they are therefore no longer looked upon as objects of pity.

## A NEW FIELD OF SERVICE

Must a man "get used to blindness" before he can successfully use a dog guide? For years most European authorities have answered this question in the affirmative. "To become accustomed to blindness is a gradual process," they said, "usually requiring eighteen months to two years." They admitted that the adjustment was always harrowing, sometimes not successfully accomplished and frequently led to a life of hopelessness.



The Seeing Eye did not accept this adjustment theory without reservation and decided to test it. In cooperation with the Pennsylvania State Council for the Blind, several men were selected from among those recently reported blinded in accidents. Three of them, two students and a workman, were accepted by The Seeing Eye and given the full course of instruction.

*An Opportunity  
for Real Freedom*

Their success exceeded expectations. One of the students returned immediately to his osteopathy work at college, assumed added responsibility as manager of his fraternity house, and has recently been married. The other student, who had intended returning to his studies, became interested in raising tropical fish and was so successful that he adopted the hobby as an interesting means of earning his livelihood. In addition he was elected Justice of the Peace of his community and is successful in both activities. The workman upon graduating from The Seeing Eye was given an opportunity to

THIS LITTLE SHOP  
MEANS  
INDEPENDENCE—

Yet if this blind proprietor had to pay a human being to guide him the small profits from the store would be used up. It is under circumstances such as this—and there are many of them—that the value of the dog can be most easily measured for it can be expressed in cold dollars and cents.



operate, as proprietor, a small neighborhood store. He has developed this into a remunerative business which maintains a steady income sufficient to support himself and his family.

It is difficult to describe briefly just how great an advance this has been—the successful instruction of people immediately after they became blind. Perhaps it is best expressed in the words of a Seeing Eye student—one who had been through the harrowing years of adjustment. He was arguing some minor point regarding their mutual handicap with one of the men described above. And to clinch his argument he used these words, “But you don’t know what you’re talking about. You’ve always had your dog guide. *You don’t know what it is to have been blind!*”

### WHAT THE DOG GUIDE COSTS

Though the school is philanthropic, it is not the purpose of The Seeing Eye to give dog guides free. Blind people do not want charity any more than do those of us who see. The blind beggar is hardly more representative of all the blind than the panhandler is typical of those with eyesight. Each student is asked to pay \$150 for his fully educated guide, his equipment, tuition, and board and lodging, during at least four weeks of instruction at headquarters. Naturally, many blind applicants are unable to pay the full amount in advance, or even a large part of it. Special arrangements are made for them to distribute their payments over a period of several years.

One hundred and fifty dollars does not represent the actual outlay which The Seeing Eye must make to give independence to a blind individual. It is only a small fraction of the cost of rehabilitating a blind man—work which The Seeing Eye begins long before the student comes to the school for his dog and continues after the dog and his master have returned home together. The cost of this work is one of the heaviest in the school’s program, but it is the most important, too, for the fundamental purpose of The Seeing Eye is this rehabilitation. In this the dog is the all-important instrument, but she cannot do the job by herself. She is the seed from which a new life grows, but only if the ground is well prepared and the plant carefully nurtured.

The Seeing Eye is supported by its members who subscribe annually to make possible the continuance of its work. But they do not join solely to support the organization, nor is it for that reason alone that they are welcomed. The future of The Seeing Eye depends on a broad public under-

*The Cost to  
The Seeing Eye*



"SUCH A ONE  
AS BUDDY"

When this young woman first wrote about a dog guide she said, "All I know is that such a dog as 'Buddy' would be the solution to my problems. . . . Both my mother and father work, and all three of my brothers and sisters are in school. This leaves me alone all day. And when I say alone, I really mean alone. I get terribly nervous at times and then, too, I have passed weeks without getting any fresh air. How much it would mean to me to take a walk, in safety, every day. And not be eternally afraid."



standing, not only of the aims and methods of the organization itself but of the conception of blindness merely as a handicap and not an affliction—a conception which The Seeing Eye has a share in moulding. The members of the organization are equally as important as the graduates in spreading this point of view.

*A Broadening Field  
of Influence*

As The Seeing Eye grows—and it is hoped and expected that its influence and service will broaden with each succeeding year—it needs wider public support, both financial and moral. Over 125 blind men and women have already received Seeing Eye guides and hundreds of others throughout America are now ready to go forward in the same way to independence. They know there are jobs which they can fill as salesmen, store and newsstand operators, masseurs, as factory workers in industry, as dictaphone operators, typists, and in numerous other fields. But they cannot take the jobs if they can't get to them. They must be able to go from one place to another safely, economically and quickly. The best answer is the dog guide.

These men and women wait quietly, hopefully anticipating the day when their turn will come to begin the adventure of a new and independent life. Perhaps you will look upon it as a privilege to join with the members of The Seeing Eye to help make such progress possible.

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Everyone who is interested in the service of dog guides for the blind is entitled to a share in it through membership in The Seeing Eye. Five classes of annual membership are available:

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